

because he referred to the "same night in which he was betrayed" in setting the church in order on this very question.

Not only the church at Corinth do we find following the example of their Lord thus perpetuating the Passover if our Lord observed it, but Peter in his second letter addressed to all "that have obtained like precious faith with us" recognizes their love feasts. You see that the church in general observed the feast of charity. Was it the Passover they were observing? If so, Peter was a party to it. Do you see where the advocates of the Passover theory land? Nothing is more conclusive to prove the folly of such a position than the practice of the early church. If Jesus kept the Passover how will you reconcile the practice of the early church in following his example?

Sisters' Society C. E.

Columbiana, Ohio

Dear Fellow Workers: Ohio is our next field of labor and I am just in receipt of the names and addresses of those of the State who have taken five dollar pledges to sustain the Theological Department of Ashland University. These, you'll remember, were given to Sister Grossnickle-Hedrick in '95, with the promise to pay a dollar every year. Some of you have left a few years pass by unobserved. While the treasurer, president, etc., of the national organization have since been changed, the signature on your pledge remains unchanged and we are also waiting for you to redeem them. Do not wait to pay until I come, but you may send it direct to the treasurer, Mrs. Alice Augustine, South Bend, Indiana. This applies to the societies of other states as well. Consider the great cause for which this money is to be used and the loving Christian heart will gladly respond.

In a few days the Pennsylvania conference opens when we shall leave our native soil and engage in active work again. Here we are spending quite a profitable, at least a pleasant time. But what we had expected would be all delight, proved to have, like much else in life, the bitter with the sweet. It was the visit to the old homestead after an absence of fourteen years, which, with all its varied events, was not enough to efface the happy recollections of youth. The sight of the familiar farm house at once called up such a host of these memories that had it not been for realizing the fact that it was "father's plantation" no more, the tears of regret might have been tears of joy and delight. But why should the human heart cling thus to the scenes of childhood? It isn't then, as many think, that we spend the happiest years of our lives. To the consecrated child of God, whose "life is hid with Christ in God," each new year is better and happier than any previous year.

Half of the five years of my Christian life was gone when I first saw clearly the blessed-

ness of true consecration. Full consecration may in one sense be the act of a moment, and in another the work of a life-time. It must be complete to be real, and yet, if real is always incomplete; a point of rest and yet a perpetual progression. Neither is the yielded soul cleansed once for all, but the testimony of my heart is the sanctifying power of Jesus' blood cleanses continually as I keep surrendered to Him, making the heart a fit dwelling place for the Holy Spirit.

VIANNA DETWILER.

Our Young People

THE BONDAGE OF SIN

C. F. YODER

God pity the man who has tampered with vice! Who, tasting its pleasures doth love them as nice. He, dazzled and foolish, will seek them again, And deeper each time will he sink in the glen Of their devious by-ways which lead him in time To the vilest of bondage and basest of crime. In vain doth he vow to be rid of his sin; In vain doth he struggle for what might have been. He sees all the beauties of freedom's bright shore, Yet cursing his bondage he seeks it once more. God pity that man! for more and yet more The giant of vengeance doth lash him full sore, Till, lost and despairing, he ceases the strife And yielded to judgment the wreck of his life. O brother, O sister, light-minded and gay Take not that first step which will lead you astray. The jewel of thy virtue—the heart of thy heart, O guard it, O guard it with diligent part!

INTEMPERATE PLEASURES

II Tim. 3:1-7

Topic for June 18. (A Temperance Meeting.)

The Greek philosopher Aristotle used to say that the purpose of education is to teach men to choose their pleasures aright. Jesus the great teacher said that where a man's treasure is there will his heart be also. It is evident that one's pleasure must be found where the heart is. Therefore if we would be wise in the choice of our pleasures we must be wise in the choice of our treasures. If we plan for a day's outing and it rains we are grieved and disappointed but if we had planned some indoor work for that day our joy might be increased rather than destroyed by the rain. Just so if we seek pleasure in wealth or popularity or dissipation or gay society then the Christian life may seem hard and dull but when friends and money and strength are gone then comes the weeping and gnashing of teeth because there is no source of pleasure left. But if we find our pleasure in helping the kingdom along, by church work, by everyday goodness and in every way possible then our source of joy cannot be destroyed. Friends may desert us and enemies malign us, but we will still be happy in the consciousness of doing God's will. Our work may be unappreciated but it will not affect our joy because it was not in our plan to be appreciated, hence we are not disappointed. This is an ideal attitude, but it is the one toward which we should strive. It is what Jesus meant when he said "Peace I leave with you; my peace give I unto you: not as the world giveth give I unto you." And again, "These things have I spoken unto you that my joy might be in you and that your joy might be full." This is the joy worth seeking above all others. This is the joy which those who seek intemperate pleasures wholly miss. Foolish people! They think that in the wine-cup and dance there is life and joy. Satan deftly conceals the dregs and covers the thorn and blunts the stings of conscience but the day of retribution comes. The selfishness which blinds the eyes to the crying wrongs of the world will stand unveiled as a black spectre at the judgment bar and the words will be realized "Be not deceived. God is

not mocked; for whatsoever a man soweth that shall he also reap. He that soweth to the flesh shall of the flesh reap corruption but he that soweth to the spirit shall of the spirit reap life everlasting." O the crowds, the crowds of young people who refuse to believe this! Thoughtless and gay they play on the brink of hell and one by one they slip and go over. God pity them! And God pity us who are indifferent to the evils about us because some one else's dear ones rather than our own have been crushed. We ought to study the topic this week with a burning desire to know the joy of which the Master said "it shall be in you" and to consecrate ourselves to the work of helping careless young people to higher ideals of life and pleasure.

SCRIPTURE LIGHT

1. Wrong ways of seeking pleasure. Eph. 5:18; Isa. 5:11; Prov. 23:29, 30; Gal. 5:16; 2 Tim. 2:22; 1 Peter 4:16; 2 Tim. 3:1-7; 2 Peter 2:14; Acts 17:21.
2. Some right forms of pleasure. Phil. 4:8, 9; Acts 13:52; Rom. 15:13; Gal. 5:22; 3 John 4; Rom. 5:11; Philemon 7.
3. Words of warning and guidance. Matt. 22:37; Tit. 2:12; Gal. 6:7, 8, 14; Col. 3:1-11; 1 Cor. 3:16, 17; Rom. 12:1; 1 Cor. 6:20; Gal. 5:16-21; 1 Cor. 15:33 (R. V.)

QUESTIONS FOR DISCUSSION

1. What is pleasure?
2. How do you know that God wants us to be happy?
3. How may we know whether a pleasure is right or wrong?
4. Why do so many seek low forms of pleasure?
5. What are some dangerous forms of temptation we must overcome?
6. How can we help the weak to seek higher pleasures?
7. What incentives have we to right living?

C. F. YODER.

HOW TO GET YOUNG MEN INTO THE CHURCH

LOUIS S. BAUMAN

Brother Livengood's inquiry concerning young men ought to create quite an interest among our ministerial brethren. It reminded me of the fact that I have kept a careful record of every confession for Jesus so far in my short gospel ministry. I can only give my experience.

Of the entire number of persons who have confessed Christ as a personal Savior in my efforts to that end, *there have been just three more women than men.*

Two thirds of the entire number have been young people under 25 years of age. Thirty-five per cent. of these have been young men, and sixty five per cent. young women.

One-third the entire number has been people over 25 years of age. Twenty-two per cent. of these have been women, and seventy-eight per cent. have been men. May I ask Brother Livengood how he reaches the older women?

By the above you will notice that I reach the boys by letting them grow a little bit. It has been my experience that as many men are gained in the long run, tho it takes more time to convince and convert them than it does women. The uplifted Savior is the only power that can convert either.

Again, communities differ. I, myself, am now pastor of a church, almost without young men of from 15 to 25 years of age. Again, in my recent work at Brighton, Ind., out of forty baptisms, sixteen were young men, while but fifteen were young women.